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3. *Hazel*. Dr. Karl Weinhold, the editor of the "*Zeitschrift des Vereins für Volkskunde*" (Berlin), has in that Journal (vol. xi. pp. 1-16), an article, "*Ueber die Bedeutung des Haselstrauchs im altgermanischen Kultus und Zaubерwesen*," in which the rôle of the hazel in old Teutonic mythology and "magic" is discussed with considerable detail. Says the author (p. 16): "Most of what in folk-thought and tradition clings to the beautiful hazel-bush seems strange, coming forth from dense superstition, covered with very ancient dust, crippled and deformed thereby. But we can brush off the dust and restore what is disfigured to something of its original form. We began with the demonstrable use of the hazel in old Germanic cultus. There it served as a holy instrument, for it was a sacred symbol. The hazel-staff was a weapon of the sky-god, and there resided in it, therefore, a sacred power, which streamed forth in the most diverse directions for the advantage of man." According to Dr. Weinhold, the hazel belongs, with the ash and the mountain-ash, the beech and the oak, the willow, the service-tree, the hawthorn, the elder, and the juniper, to the select list and limited number of the trees and shrubs intimately related to old Teutonic folk-life in its mythological and its mystical aspects. The hazel (or some portion of it) appears as a tree sacred to the thunder-god; as a sacrifice to the gods; as a rod or stick carried in procession on various occasions; as a hedge for the primitive places of combat, assembly, judgment, etc.; as a lightning-protector; as a protection against fire; as a talisman against the wind-demon; as an exorciser of witches; as a magic rod; as a protector against snakes, etc.; as a shepherd's staff; as a luck-bringer, especially to domestic animals, corn, wine, etc.; as a medicinal rod or curing staff; as a foreteller (by its blossoming) of the fertility of the year; as a wishing-stick, water and treasure finder; as a rain-charm, etc. The hazel, Dr. Weinhold thinks, was primarily connected with the sky-god (*e. g.*, Tius) and only later with the thunder-god (Donar, etc.).

FOLK MATERIA MEDICA. — In connection with some of the observations in Dr. True's paper in the last number of the Journal, the following items are of interest. The "*Revue Scientifique* of Paris, in its issue for February 9, 1901, reprints from the "*Gazette hebdomadaire de médecine*," the following letter of a traveller in Bengal: "Three months ago a mad dog bit six or seven men, among them two of my bearers, wounding them badly. I at once had some iron heated white to cauterize the wounds. But the natives looked on laughingly. 'Eh, sahib,' said they, 'it's nothing at all; we have an excellent remedy for hydrophobia; you shall see.' The dog ran again. One of the men seized a stick, and killed him on the spot. Another ripped open the paunch, took out the palpitating liver, cut some pieces off, and gave them to each of the wounded men, who swallowed them raw and bloody as they were. 'The danger is over now,' they said. As I was incredulous, they brought to me a young man on whose legs were large scars. Bitten by a mad dog some five years before, this man had eaten a bleeding piece of the animal's liver, and had felt no evil results from his wound. The case I witnessed happened in March, and it is now

the third day of July. The wounds have healed, and all the men continue in good health. The natives even go so far as to maintain that if this remedy be given to a man already stricken with hydrophobia, it will infallibly cure." It appears, also, that from time immemorial the peasants of central France have been in the habit of using the gall-bladder as a remedy for viper-bites. The folk seem thus to have anticipated the interesting and valuable experiments of Phisalix, Neufeld, Vallée, and others concerning the anti-toxic properties of the hepatic substances.

A correspondent, in the issue for February 23 (p. 252), adds this statement: "The natives of Bengal are not alone in knowing the anti-toxic power of the liver and in employing it therapeutically. Nor are the peasants of France, or of England either, whose practices gave rise to the investigations of Professor Fraser of Edinburgh, the first to show by searching and scientifically conducted experiments that the bile of the serpent is an antidote against the venom of that creature. In Guiana, — the fact is noted in the 'Revue' for February 20, 1892, — the natives treat poisonous bites with a powder composed of the liver and bile of the serpent. In California (according to the 'Scientific American' of October 7, 1893) the Indians do the same thing. And at our watering-places to-day one may see fishermen treat stings and pricks with a plaster of fish-liver. It is interesting to know that such practices, scattered here and there all over the globe, among the most diverse peoples, are not at all so irrational as might at first sight be thought. They are justified by the brilliant studies of Fraser on the action of bile against venom, by those of Frantzius on the action of bile against the virus of rabies, and by those of Vicenzi on the action of bile against the virus of tetanus. These different experimentators have been pioneers in this field."

*A. F. C.*

IGORROTE MARRIAGE CUSTOMS. — As Tennessee has a considerable number of soldiers in the Philippines, I some time since sent out letters to a few of those best qualified to make the reports, asking for Islands folklore — it now being ours, I suppose, by the triple rights of discovery, conquest, and adoption.

The most interesting reply came from Lieutenant Frank L. Case, of Chattanooga, who has, I am glad to say, been promoted for bravery since the letter was written.

He wrote from Vigan, and stated that he had just returned from a most exhausting expedition into the heart of the Igorrote country, during which they averaged eighteen miles a day, over mountains, some of which were eight thousand feet in height, and along trails that had to be cleared and shovelled.

"There are many tribes of Igorrotes," writes Lieutenant Case, "whose names I have been unable as yet to collect.

"'Igorrote' is a general term, like 'Indians' at home. Most of them are pagans, but there are a few Christian settlements.

"Their religion in most instances seems to be a sun, or nature, worship.